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The Journal of Israel and Jewish History and Numismatics

Volume 51 No. 4 October November December 2018

A MOVING STORY!



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The American Israel Numismatic Association (AINA) was founded in 1967 as a non-profit educational organization dedicated to the study and appreciation of Israel's numismatics, past and present, and all aspects of Judaic numismatics. More information is available on our website www.theshekel.org.

Articles and Letters to the Editor are invited to be submitted to The Shekel Editor, Mel Wacks.

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THE SHEKEL

THE JOURNAL OF ISRAEL AND JEWISH HISTORY AND NUMISMATICS

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MEL WACKS, EDITOR

TABLE OF CONTENTS

16 Judaic Art Medals at FIDEM 2018



20 When was Jesus Born?



33 AINA's 2019 Medal for Magen David Adom



4 What's New?

8 Todesmarsch Medal by Otakar Dušek

15 Otakar Dušek Wins First Mel Wacks Judaica Art Medal Award

19 Geer Steyn Receives the 2018 J. Sanford Saltus Award

25 Hedy Lamarr Honored by Jewish-American Hall of Fame

28 How Three Jewish Coin Collectors Owned the Rarest United States Coin

31 Eric Newman (1911-2017)

36 Extremely Rare Judaean Coins Featured in Goldberg January Sale

40 The Mystical Sound of Biblical Bells By Cantor Jonathan L. Friedmann, Ph.D.

43 "For the Redemption of Zion" Coin Discovered in City of David

COMING SOON!
AINA TRIBUTE TO
COL. MICKEY MARCUS



WHAT'S NEW?

THE BANKNOTE THAT NEVER WAS

HAPPY BIRTHDAY MR. PRESIDENT

A plan to issue an ₪500 banknote, carrying the portrait of Yitzhak Rabin, was announced shortly after Rabin's assassination in 1995. However, due to low inflation rates, there was no need for such a banknote and it was never issued.



AINA President and Shekel Editor Mel Wacks celebrated his milestone 80th birthday surrounded by his family-and with this Shekel Cake, created by friend Lynne Friedman, with a depiction of a Shekel of the 3rd year of the First Revolt that was so accurate that David Hendin gave it a special catalog number in his book "Guide to Biblical Coins."

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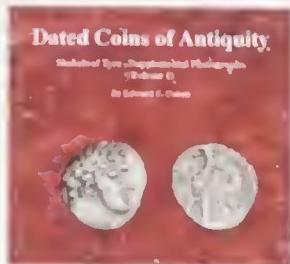
You know how much you enjoy reading every issue of The Shekel from cover to cover-including the history of the Holy Land and Jewish communities around the world, new Judaic medals, and much more. Now, if you act quickly (before January 31, 2019) you can give an AINA membership as a gift to anyone in the U.S.

ITALIAN JEWISH BRIGADE TO BE HONORED WITH GOLD MEDAL

In June, the MP for Italy's center-left Democratic Party announced that veterans of the Jewish Brigade (see last issue of The Shekel) were to be awarded the Gold Medal for Valour at a ceremony in Israel later in the summer. The Jewish Brigade fought its way up Italy as part of the British Eighth Army, seeing action in the crucial Battle of the Senio River in the spring of 1945. Many of its soldiers are buried in the Commonwealth War Graves cemetery of Piangipane, near Ravenna.



YOU CAN READ THIS IMPORTANT BOOK FREE!



Classical Numismatic Group published and has sold out of the limited hardcover edition of "Dated Coins of Antiquity: Shekels of Tyre" - but the author, Edward Cohen, has requested that this book be released as a free digital download. It encompasses nearly 1000 different varieties of these Shekels of Tyre, defined by their varying dates, monograms, Phoenician letters and the four denominations--Shekel, Half, Quarter and Eighth. This wonderful reference can be viewed at https://engcoins.com/photos/eng_links/dea-tyre_release_2.pdf.

BETWARE OF SHEKEL COPIES!



A company called Antiquanova, in the Czech Republic sells "Museum-quality ancient coins replicas" including these Year 3 Shekels of the First Revolt and Shekels of Tyre, priced at \$9.60 each in pewter. They have had over 3,300 sales since 2012 on www.etsy.com. Beware! Buy ancient coins only from reputable dealers, like our advertisers



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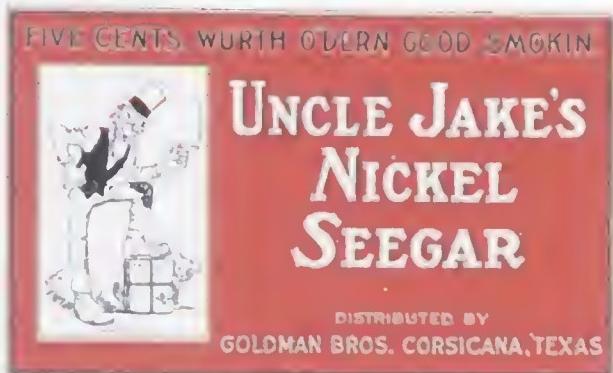
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PRESIDENT). He was APPOINTED
by the PRESIDENT for another TERM
as POSTMASTER from 1861 UNTIL
his DEATH in 1864. FOUR of his SONS FOUGHT
for the CONFEDERACY & 2 OTHERS were with
the UNION. His SON CHARLES RECEIVED a
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TODESMARSCI MEDAL

VIVIDLY REMEMBERS WOMEN'S DEATH MARCH
IN CZECHOSLOVAKIA APRIL 13 - MAY 6, 1945

By Czech medalist Otakar Dusek

Commemorative silver medal called Todesmarsch (The Death March) is to remember horrific events that took place at the end of the Second World War when German SS-troops were trying to hide all traces of their crimes perpetrated in concentration camps all over Europe.

One of these camps for women was located near the German municipality of Helmbrechts. On April 13, 1945, it was hastily evacuated, as US troops were approaching. Almost 1,200 pitiful women prisoners from this camp were thus force-marched towards Germany-occupied Czechoslovakia. The SS guards were treating the prisoners extremely brutally during the march. Terror, pain and suffering

were an everyday reality for the hundreds of utterly starved women. Those women too exhausted to carry on marching were mercilessly executed by SS-guardsmen. One of the women who survived this tragedy, Halina Fenzlerova, stated the following in her testimony, "Woman prisoners who had dropped to ground with exhaustion or got ill were told by the guards 'If you don't want to march, then come to the woods to pick mushrooms'. Once in the woods they were shot and left unburied." It wasn't just the march in daylight that was taking its toll, overnight stops were no less miserable. Women had to sleep in the open, in freezing temperatures on bare ground with no shelter. Due to their inadequate

clothing and general physical exhaustion, there were many deaths along the route of the march. This is why the evacuation is rightfully called "The Death March".



Helmbrechts concentration camp



Map of the Death March route.

After 5 days and 90 kilometers (i.e. 55 miles) the column led by Dörr reached the women's concentration camp at Zwodau. The original plan to place the evacuated women prisoners here turned out to be impossible, as the camp had already been crowded well above its capacity by prisoners from another camp. Faced with the situation, Dörr, always a sworn anti-Semite, decided to leave most of the non-Jewish female prisoners there in exchange for Jewish ones. On the next day, the column numbering some 700 Jewish women marched

on, facing a prospect of a further 280 kilometers on the road (i.e. 174 miles).

However, this part of the march had just one goal - the elimination of all the prisoners along the way. As a matter of fact, there was no final destination, as corroborated by the testimony of another female prisoner, Herta Goldman, who stated "I asked a German guard passing by me, 'Tell me, where are we going?' He said: 'We have no destination. You are all expected to die on the way'."



Zwodau concentration camp.

Even battle-hardened soldiers of the US Army were shocked by the brutality of SS-troops at the time the war was nearly over. They documented the crimes perpetrated on helpless female prisoners both by photographs and in testimonies. Major Henry Hooper, 5th Infantry Division, US Army, stated: "The world has never witnessed such brutality as shown in the treatment of these poor women."

The suffering of the woman prisoners ended on the night of May 6, 1945 when all the SS guards left the column in the middle of the night.

Roughly 250 wretched women they left there were all close to death.

Most of them weighed a mere 30 - 40 kilograms (44 - 58 pounds). Over the next few weeks, a further 20 or so women died as a result of their ordeal, in spite of utmost efforts of medical personnel.

To this day, we cannot say how many victims the march exactly claimed. Some of the dead bodies have never been found.

Sadly, the story of these women is almost unknown in my country today. I too came across it by accident. And it was why I felt it would be appropriate to commemorate the event by making a medal. It took more than a year of archival research to collect enough documents and period maps to be able to reconstruct, fairly accurately, the route of the column. Thanks to the thoroughness of the German courts which tried camp commander

Alois Dörr in the late 1960s, I also obtained a detailed description of the Death March, including crimes perpetrated on the prisoners and conditions these women were exposed to. The information helped me understand and get an idea of all aspects of the march, including sleeping and catering arrangements and also became the basis of my medal project.

On April 13, 2015, exactly 70 years later, I set out from Helmbrechts, the place where the concentration camp had been located in 1945.

I was wearing boots with special soles into which I was inserting memorial silver medals, of which a symbolical number of seventy had been produced.

The medals were designed so that their shape reminds of the labels on boxes of Mauser ammunition used by the SS-guards to execute the exhausted woman prisoners.

The text engraved on the obverse side of the medal reads "Todesmarsch - Death March," followed by the names of the towns the column passed through: Helmbrechts - Zwiesel - Volary. The dates of the beginning and the end of the march are presented below.

The reverse side of the medal shows the manufacturing date for each medal.

As I was walking with the medals inserted in the soles of my boots, the silver the medals had been made of got damaged. A part of the march route has thus been indelibly

Continued

imprinted in each medal. Each medal is therefore. The damage to the metal also gives you a clear idea of the immense suffering the female

prisoners were exposed to. As a matter of fact, most of them were marching barefooted or in primitive wooden clogs.



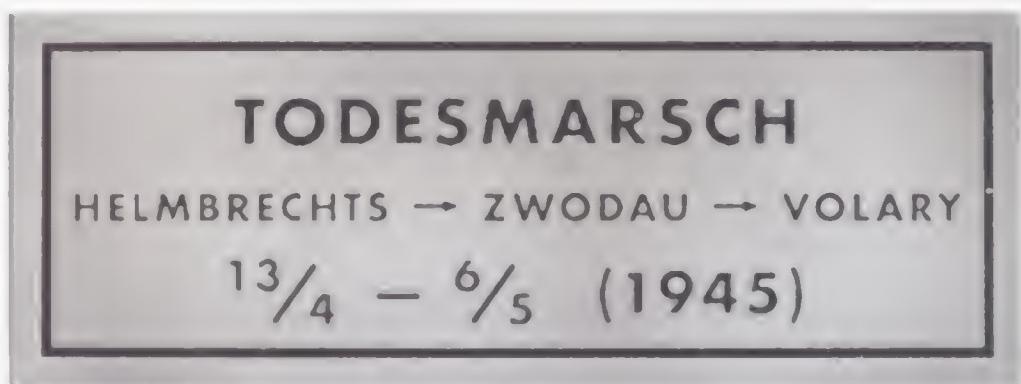
Medalist Otakar Dušek in Helmibrechts, May 13, 2015.



Silver medal inserted into the sole of Otakar's boot.



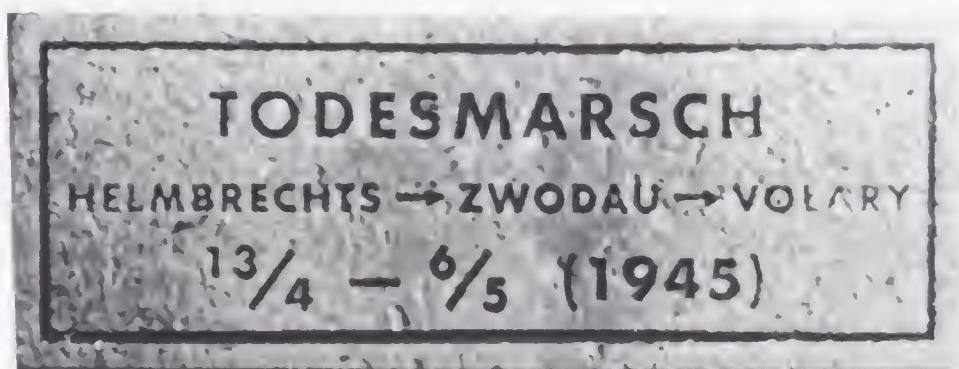
Minister Pohl Award plaque



Overhead view of the Todesmarsch medal (freshly minted), silver, 28x72mm



March with the medal attached to the sole of Otakar's boot



*Obverse of the Todesmarsch medal with unique damage after
Otakar's march.*

Making the medals was a challenge, and so was the march itself. I was strictly adhering to the food rations allotted to the prisoners during the march as mentioned in archival documents. According to the latter, the women did not receive any food in most of the days. And if they got it, it was just up to 300 grams of bread or two potatoes a day. In the few villages where the column rested, locals were permitted to cook potato soup for them.

Throughout the three weeks it took me to follow the footsteps of the column of female prisoners, I was permanently struggling with an

intensive feeling of hunger, which ultimately led to unbearable stomach cramps. At the same time, the hunger was accompanied by a feeling of cold, which even the fast walk could not dispel. Due to the hunger, cold, and fatigue, it was increasingly difficult for me to concentrate. It was also increasingly difficult to be oriented in space and time. All events taking place seemed to blend into a single blurred experience. And this was when I realized why some testimonies of the surviving prisoners mention incorrect places or dates of specific events.

In this respect, however, one should bear in mind that I was in a much better physical and mental shape than the female prisoners. Before the march, they had spent months or even years in Nazi concentration camps, which fact must have been reflected in their health condition. Moreover, they were exposed to omnipresent psychic stress produced by the permanent fear of death during the march.

It was not my intention to pose as a female prisoner during the Death March, but rather to get a close as possible to the topic of the project. Thanks to this approach I was able

to understand many connections which I would have never thought of if just sitting in the comfort of my workshop. As mentioned earlier, the march is not very well known to the public, so I decided, in the very beginning, to make a film which would not only cover my medal project, but also make the historical event better known. After several years of work in archives, I managed to collect so far unpublished historical documents from many countries, such as the Czech Republic, Germany, Poland, Hungary, USA and Israel.

The video document has been recorded on a memory stick which is placed, together with the medal, in a cloth bag. The fabric the bag has been made of is an exact woven replica of the material used to make prisoners' uniforms worn in the Ravensbrück concentration camp, which also supplied uniforms for the Helmbrechts camp. Making the bag out of this material is a symbol referring to the fact that the female prisoners had only what they wore, nothing more, during the march.

The medal is placed loosely inside the bag, while the memory stick is inserted inside a seam in the fabric. This symbolizes the fact that the prisoners hid their valuables, which they did not want to have confiscated during inspections performed by guards, in seams of their clothes.

The memorial medal, memory stick with the film, and the bag are all integral parts of the Project Todesmarsch.



Uniform worn by women prisoners in concentration camps



Cloth bag for the Todesmarsch medal

This project is a comprehensive undertaking, aiming to reach beyond a mere artwork project and to draw attention to a historical event which has been neglected for decades. Its goal is also to compel local councils of the towns and villages which the march passed through to consider erecting memorials and installing commemorative plaques in places where the tragic events connected with the march took place.

As a matter of fact, the suffering of hundreds of helpless women or the perversity of the Nazi ideology, which turned ordinary people (a worker, shop assistant or doctor) into remorseless killing monsters, should never be forgotten. The casualness with which they were perpetrating the worst imaginable crimes is shocking. It is utterly surprising that the tragedy now hardly interests us--as if we could be sure that something similar can never happen again.▣

OTAKAR DUŠEK WINSTIRSTEIN MEL WACKS JUDAICA ART MEDAL AWARDS



The Jewish-American Hall of Fame has established the Mel Wacks Judaic Art Medal Award, consisting of a medal (designed by Israeli artist David Fisher) and a \$250 prize, to be presented at every FIDEM (Fédération Internationale de la Médaille) Conference to the creator of an

outstanding medal with a Judaic theme: person, place, Old Testament, etc.

The first Mel Wacks Judaic Art Medal Award was presented to Otakar Dušek, from the Czech Republic, for his Todesmarsch (Death March) medal "that breaks down barriers for medallie art that have been in place since the Renaissance. It shows how a relatively small medal can have significance far beyond its size," said Wacks in his presentation. The medal fit into the theme of the 2018 FIDEM conference held in Ottawa, Canada—Women and the Art Medal.▣

JUDAIC ART MEDALS AT FIDEM 2018

A selection of 18 out of the over two dozen Judaic art medals exhibited at the Art Medal World Congress held in Ottawa, Canada from May 29-June 3, 2018 ☺



Ella Todorovna
Naive painter
by Luba Lederer (Czech)



Hildi Levi-Montalcini
Neurologist
by Ruth Luria (Canada)



Judaism
Death March
by Otakar Dusek
(Czech Republic)



Holy Einirr
Movie star & inventor
by František Havetta
(Czech Republic)



Perry Greenhander
Art collector
by Miroslava Nová
(Czech Republic)



Eve
Biblical figure
by Jiri Špmka
(Czech Republic)

Continued



Lise Meitner
Nuclear physicist
Marie-Luise Bauerschmidt (Germany)

Edith Stein
Philosopher Saint
Sándor Tóth (Hungary)



Hannah Arendt
Political philosopher
Audreas Jahnig (Germany)

Judith
Biblical figure
Romioldas Jučėnas (Lithuania)



Wouan
Gift of creativity
Alexander Dorou (Israel)

Maria Goeppert Mayer
Physicist
Iugrid Austlid Risse (Norway)



Amy Borchers

Sister

by Carol Stenberg (Norway)

Women in the Arts

Louise Nevelson et al.

Sculptor

Jane Taub (USA)



Judith Panks (and Jeffrey Hoffman)

Domestic

by Eugene Daub (USA)

Gloria Steinem

Feminist

by Marion Head (USA)



Ruth Bader Ginsburg

Supreme Court Justice

By Eugene Daub (USA)

Frida Kahlo

Artist

by Devon Watson (USA)

GEER STEYN RECEIVES THE 2018 J. SANFORD SALTUS AWARD



Dutch artist Geer Steyn became the fifty-seventh recipient of the J. Sanford Saltus Award for excellence in medallie art at the biannual conference of the International Art Medal Federation (FIDEM) in Ottawa, Ontario on May 29, 2018.

Donald Searinc, Chairman of the Saltus Award Committee of the American Numismatic Society presented the Saltus Award to Geer Steyn at the American Delegation reception in the Canadian Museum of Nature.¶



Albert Einstein medal by Geer Steyn, 2012-2013, terracotta, 80 x 80 mm

WHEN WAS JESUS BORN?

The date of birth of Jesus is not stated in the gospels or in any secular text, but most scholars assume a date of birth between 6 BCE and 4 BCE. The historical evidence is too incomplete to allow a definitive dating, but the date is estimated through two different approaches—one by analyzing references to known historical events mentioned in the nativity accounts in the Gospels of Luke and Matthew, and the second by working backwards from the estimation of the start of the ministry of Jesus.

Estimation via the Nativity accounts

The nativity accounts in the New Testament gospels of Matthew and Luke do not mention a date or time of year for the birth of Jesus. Karl Rahner states in *Encyclopedica of theology – a concise Sacramentum mundi* (2004) that the gospels do not in general provide enough details of dates to satisfy the demands of modern historians. Mainstream scholars do not see the Luke and Matthew nativity stories as historically factual, and for this reason they do not consider them a reliable method for determining Jesus' date of birth. Karl Rahner states that the authors of the gospels generally focused on theological elements rather than historical chronologies.

Both Luke and Matthew associate Jesus' birth with the time of Herod the

Great. Matthew 2:1 states that "Jesus was born in Bethlehem of Judaea in the days of Herod the king". He also implies that Jesus could have been as much as two years old at the time of the visit of the Magi, because Herod ordered the murder of all boys up to the age of two years, "in accordance with the time he had learned from the Magi" (Matthew 2:16). Most scholars agree that Herod died in 4 BCE, although a case has also been made that Herod died only in 1 BCE.

Luke 1:5 mentions the reign of Herod shortly before the birth of Jesus, but places the birth during the Census of Quirinius, which only took place ten years later in 6 CE as described by the Jewish historian Josephus. He, in his *Antiquities of the Jews* (c. 93 CE), indicates that Cyrenius Quirinius' governorship of Syria began in 6 CE, and Josephus mentions a census sometime between 6–7 CE.

Most scholars believe Luke made an error in referring to the census. Raymond E. Brown (*An Adult Christ at Christmas: Essays on the Three Biblical Christmas Stories*, 1988) notes that "most critical scholars acknowledge a confusion and misdating on Luke's part." As a result, most scholars generally accept a date of birth between 6 and 4 BCE, the year in which Herod died. According to C.I. Evans (*Tertullian's reference to Sennius Saturninus and*

Continued

Continued

the Lukan Census in the *Journal of Theological Studies*, 1973). Tertullian believed some two centuries later that a number of censuses were performed throughout the Roman world under Saturninus at the same time. However some conservative Christian biblical scholars and commentators still believe the two accounts can be

harmonized, arguing that the text in Luke can be read as "registration before Quirinius was governor of Syria", i.e. that Luke was actually referring to a completely different census. Geza Vermes (*The Nativity: History and Legend*) has described such approaches as "exegetical acrobatics."

According to Edward Cohen (*Dated Coins of Antiquity*), there are only two Shekels of Tyre known with date PKB, year 121 (6 BC). Sorry no picture is available.



Shekel of Tyre, date PKB, year 122 (5 BC), bet between legs
Photo courtesy of Heritage Auctions (Frank Kovacs Collection)



Shekel of Tyre, date PKI, year 123 (4 BC), aleph between legs.
Photo courtesy of Heritage Auctions (Frank Kovacs Collection)

Continued

As far as the month of Jesus' birth, it can be inferred to be summer or fall. Combining inferences from when shepherds would likely be in the fields and working backwards from Zechariah's priestly service (John the Baptist's father) and its connections to Jesus' birth, one arrives at a likely date of mid-September to early October.

Working backwards from when Jesus began preaching

Another approach to estimating the year of birth works backwards from when Jesus began preaching.

Based on the statement in Luke 3:23 that he was "about 30 years of age" at that time, Jesus began to preach after being baptised by John the Baptist, and based on Luke's gospel John only began baptising people in "the fifteenth year of the reign of Tiberius Caesar" (Luke 3:1–2), which scholars estimate would be in about 28–29 CE. By working backwards from this, it would appear that Jesus was probably born no later than 1 BCE. However, if the phrase "about 30" is interpreted to mean 32 years old, this could fit a date of birth just within the reign of Herod, who died in 4 BCE.



Denarius, Year 15 AD (CE), denarius twenties

This date is independently confirmed by John's reference in John 2:20 to the Temple being in its 46th year of construction during Passover

when Jesus began his ministry, which corresponds to around 27–29 CE according to scholarly estimates.



Republic of Niue, 2018, Two Dollars, 1 oz., 999 fine silver. Commemorative of first Christmas contains transparent capsule filled with pieces of native soil from the town of Bethlehem

Despite the celebration of Christmas in December, neither Luke nor Matthew mentions a season for when Jesus was born. However, scholarly arguments regarding the realism of shepherds grazing their flock during the winter have taken place, both challenging a winter birth for Jesus as well as defending it by relying on the mildness of winters in ancient Israel and rabbinic rules regarding sheep near Bethlehem before February.

Alexander Murray of History Today says that the celebration of Christmas as the birth day of Jesus is based on a date of a pagan feast rather than historical analysis. Saturnalia, the Roman feast for Saturn, was associated with the winter solstice. Saturnalia was held on December 17 of the Julian calendar and later expanded with festivities through to December 23. The holiday was celebrated with

a sacrifice at the Temple of Saturn, in the Roman Forum, and a public banquet, followed by private gift-giving, continual partying, and a carnival atmosphere that overturned Roman social norms. It is likely that such a Christian feast was chosen for Christ's marked contrast and triumph over paganism; indeed, new converts who attempted to introduce pagan elements into the Christian celebrations were sharply rebuked.

December 25 may have been selected due to its proximity to the winter solstice, because of its theological significance. After the solstice, the days begin to lengthen with more sunlight, which Christians see as representing the Light of Christ entering the world. This mirrors the celebration of the Nativity of Saint John the Baptist on June 24, near the summer solstice: John said of Jesus "He must increase, I must decrease" (John 3:30).

The earliest source stating December 25 as the date of birth of Jesus is likely by Hippolytus of Rome, written very early in the 3rd century, based on the assumption that the conception of Jesus took place at the Spring equinox which he placed on March 25, and then added nine months – festivals on that date were then celebrated. March 25 would also roughly be the date of his crucifixion, which ancient Christians would have seen as confirming the date of his birth, since there was a notion that the great prophets were conceived into the afterlife on the same date they were conceived into the world. John Chrysostom (c. 349 – 407), Archbishop of Constantinople, also argued for a December 25 date in the late 4th century, basing his argument on the assumption that the offering of incense in Luke 1:8–11 was the offering of incense by a high priest

on Yom Kippur (early October), and, as above, counting fifteen months forward. However, this was very likely a retrospective justification of a choice already made rather than a genuine attempt to derive the correct birth date.

Lastly, 25 December might be a reference to the date of the Feast of the Dedication, which occurs on the 25 Kislev of the Jewish calendar. This would require that early Christians simply translated Kislev directly to December.

The festival of the Nativity, which later turned into Christmas, was a 4th-century feast in the Western Church notably in Rome and North Africa, although it is uncertain exactly where and when it was first celebrated.

Source: Wikipedia

MOVIE STAR AND INVENTOR, HEDY LAMARR, HONORED BY THE JEWISH-AMERICAN HALL OF FAME



Medal designed by Eugene Daub.

The Jewish-American Hall of Fame series of medals, launched in 1969, is currently the longest continuing series of medals issued in America. For 2018, Hedy Lamarr is being honored by medals designed by the renowned American sculptor, Eugene Daub. These large 2-inch, 3-oz. medals were made in limited editions of bronze (150 max.), pure silver (75 max.) and gold-plated silver (35 max.). Only the bronze edition is still available for a contribution of \$50 to the non-profit Jewish-American Hall of Fame. Mention that you are a member of AINA and you can take a 10% discount. To order with a credit card order call 818-225-1348. Medals will be sold on a first come-first served basis.

Hedy Lamarr was born Hedwig

Eva Maria Kiesler in 1914 in Vienna, Austria-Hungary, the only child of Gertrud Kiesler (née Lichtwitz) and Emil Kiesler. Her father was raised in a Jewish family in Lemberg (now Lviv in Ukraine) and was a successful bank director; her mother was a pianist and Budapest native who came from an upper-class Jewish family.

In the late 1920s, Hedy was discovered as an actress and brought to Berlin by producer Max Reinhardt. Following her training in the theater, she returned to Vienna to work in the film industry. In early 1933, at age 18, she briefly appeared nude in the film, *Ecstasy*, gaining worldwide fame.

On August 10, 1933 Hedy married Mandl, an Austrian military arms merchant and munitions manufacturer, who was reputedly the third-richest

man in Austria. Lamarr accompanied Mandl to business meetings, where he conferred with scientists and other professionals involved in military technology. These conferences were her introduction to the field of applied science and nurtured her latent talent in science.

Hedy's marriage to Mandl eventually became unbearable, and she fled to Paris. After arriving there in 1937, she met Louis B. Mayer, who was scouting for talent in Europe.

Mayer persuaded her to change her name to Hedy Lamarr and brought her to Hollywood in 1938 -- promoting her as the "world's most beautiful woman".

Lamarr made her American film debut in *Algiers* (1938), opposite Charles Boyer. According to one viewer, when her face first appeared on the screen, "everyone gasped--Lamarr's beauty literally took one's breath away."



Hedy Lamarr as Samson and Delilah (1949)

Lamarr made 18 films from 1940 to 1949. After leaving MGM in 1945, she enjoyed her biggest success as Delilah in Cecil B. DeMille's *Samson and Delilah*, the highest-grossing film of 1949.

During World War II, Lamarr learned that radio-controlled torpedoes, which were important in the naval war, could easily be jammed, thereby causing the torpedo to go off course. With the knowledge

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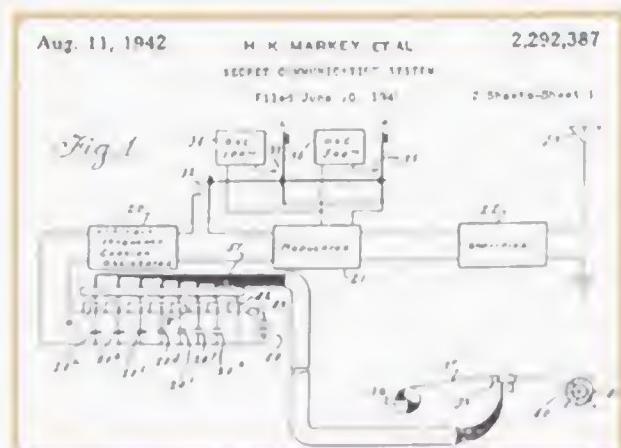
she had gained about torpedoes from her first husband, she thought of creating a frequency-hopping signal that could not be tracked or jammed. She contacted her friend, composer and pianist George Antheil, to help her develop a device for doing that, and he succeeded by synchronizing a miniaturized player-piano mechanism with radio signals. They drafted designs for the frequency-hopping system, which they patented.

Their invention was granted a patent on August 11, 1942 (filed using her married name Hedy Kiesler Markey).

During World War II, Lamarr wanted to join the National Inventors Council, but was reportedly told by NIC members that she could better help the war effort by using her celebrity status to sell war bonds. She did so, and under an arrangement in which she would kiss anyone who purchased \$25,000 worth of bonds, she sold \$7 million worth in one night.

It wasn't until the 1950s that engineers from Sylvania Electronics Systems Division began experimenting with ideas documented in Lamarr and Antheil's system. Instead of a mechanical device for frequency-hopping, engineers developed electronic means for use in the spread-spectrum technology deployed during the U.S. naval blockade of Cuba in 1962. By then, Lamarr and Antheil's patent had expired and he had died of a heart attack. Lamarr and Antheil's work

However, it was technologically difficult to implement, and at that



time the U.S. Navy was not receptive to considering inventions coming from outside the military—especially a movie star.

with spread spectrum technology contributed to the development of GPS, Bluetooth, and Wi-Fi. In 2014, Lamarr and Antheil were posthumously inducted into the National Inventors Hall of Fame.

Lamarr became a naturalized citizen of the United States at age 38 on April 10, 1953. For her contribution to the motion picture industry, Hedy Lamarr has a star on the Hollywood Walk of Fame at 6247 Hollywood Boulevard, adjacent to Vine Street.□



HOW THREE JEWISH COIN COLLECTORS CAME TO OWN THE RAREST UNITED STATES COIN



Photo courtesy of Heritage Auctions

There are several famous United States rare coins—the 1804 Silver Dollar, the 1913 Liberty Nickel and the Brasher Doubloon—all worth over a million dollars. But no coin is rarer than the 1792 Gold “Eagle” with the portrait of President George Washington. Only one was made—elling for 174 million dollars in August.

According to Heritage Auction catalogers, research strongly suggests that the 1792 gold “Eagle” (nickname for the 10 dollar denomination) was expressly struck for, presented to, and carried by George Washington. According to Heritage, a 1792 letter to Washington provides compelling

evidence that the pattern (sample of proposed coin) was struck in Newburyport, Massachusetts by Jacob Perkins, in accordance to legislature approved by the U.S. Senate on January 12, 1792, stating that coinage feature “an impression or representation of the head of the President of the United States for the time being.” Andy Newman has said that his father Eric Newman, the last owner of this coin, “considered Washington’s refusal that our country’s first coinage depict his own image on it to be an emblematic example of Washington’s profound humility and willingness to put country before self.”



*Gustavus Adolphus Myers. Portrait by Thomas Sully.
In the collection of the Virginia Historic Society.*

Jim Halperin, Co-Chairman of Heritage Auctions (a longtime Shekel advertiser) indicates that "Since Washington, only eight collectors have owned this coin." The first of these was Gustavus Adolphus Myers, Richmond's leading Jew, serving for nearly three decades on the City Council and for 12 years as its president.

Gustavus Adolphus Myers, the son of Samuel and Judith (Hays) Myers, was born in Richmond, Virginia on August 9, 1801, and died there on August 20, 1869. An antiquarian, lawyer, and politician, he hailed from one of Richmond's affluent and

respected Jewish families. Due to his 1855 letter, we know Myers owned the Washington coin in that year, and likely much earlier. But how did this piece come into his possession? While we do not know its prior provenance, there is a possibility that the coin passed from grandfather, to father, to son. Gustavus Myers was the son of Samuel Myers, who was born in New York City on April 16, 1755, and the grandson of influential New York silversmith Myer Myers who was active in freemasonry, and who was almost certainly acquainted with President Washington.



Col. Mendes Israel Cohen, whom it is thought he would have appeared during the Battle of Trafalgar.

The next owner of the 1792 Washington gold eagle was Col. Mendes Israel Cohen, who acquired the coin, apparently as a gift from Gustavus A. Myers. The Myers family of merchants and the Cohen family of bankers likely had a close business relationship. There may also have been a family relationship, as Gustavus Myers was the grandson of Elkaleh Cohen who married Myer Myers.

Cohen was the son of a German immigrant, Israel I. Cohen and his wife, Judith Solomon Cohen, born at Richmond, Virginia on May 26, 1796. Cohen worked for a time with his brothers in Cohen's Lottery and Exchange, and later in Jacob I. Cohen, Jr. and Brothers Banking House. Cohen retired from business in 1829 and used his wealth to embark on a seven-year-long tour of Europe, the

Middle East, and Egypt. During his time abroad, Cohen wrote over three hundred letters to his mother and brothers back home in Maryland. From the historian's standpoint, this extensive correspondence represents a treasure trove of information detailing not only the sites and people Cohen visited, but also the manner in which he traveled and the challenges faced by trans-Atlantic voyagers in the early 1800s.

Mendes I. Cohen never married and left no heirs when he died on May 7, 1879. Edward Cogan handled the Cohen collection in October 1875, where the Washington gold piece was offered as lot 1488, realizing \$500 (in the same sale, an 1804 Class I silver dollar realized \$325).

The unique 1792 Washington Gold Eagle then passed through the

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hands of these collectors: Lorin G. Parmelee (purchased it in 1882 for \$500), Dewitt Smith, Virgil M. Brand (at the time of his death in 1926, his numismatic collection included more than 350,000 items), Armin William Brand (sold it to New York coin dealer Wayte Raymond on June 27, 1933, for \$2,500), "Colonel" Edward Howland Robinson Green (who

purchased the Washington gold piece from Wayte Raymond in 1933), and Eric P. Newman (acquired in 1942). ☐

Biography: Eric Newman's Favorite Coin Re-emerges, to be Auctioned by Paul Gilkes, Coin World, July 2018; and Heritage Auctions.

ERIC NEWMAN (1911-2017)

Excerpts from Truth Seeker: The Life of Eric P. Newman

By Len Augsburger, Roger Burdette, & Joel Orosz

All of Eric Newman's grandparents were from German-Jewish families. His paternal grandfather, Elijah Newman, came to America in 1851 from Schleswig-Holstein, the northernmost part of Germany. He first appears in the US census in 1860 as a farmer in Ripley, Ohio. By 1870, he was living in Cincinnati with his wife Rica (Eric's grandmother) who was from Prussia. Eric's father Sam was born in Cincinnati in 1878, studied medicine, and moved to St. Louis where he became a surgeon at Jewish Hospital

Sam married Rose Pfeiffer, Eric's mother, in 1907. Rose's grandfather, Jonas, came to America even earlier and settled in St Louis. His son Adolph (Eric's grandfather) graduated from the St. Louis College of Pharmacy c. 1870, married Sadie in 1871, and owned a drugstore. Eric's grandfather Adolph is the one who gave Eric his first coin in 1918---an 1859 Indian Head Cent---as a little bonus for his nickel a week allowance. Bar Mitzvahs didn't really exist in the reform community in St. Louis in his day.



1889 Barber Head Cent (as the first coin given to Eric Newman when he was 7 by his grandfather)

Evelyn Edison, who Eric married in 1939, came from a Jewish family that emigrated from Lithuania in 1892 and settled in Adel, Georgia. Abraham Edison (Evelyn's Grandfather) was a peddler. His sons sold shoes and moved to Atlanta in 1919 where Evelyn was born. They all moved to St. Louis in 1929.

Early in 2018, The Eric P. Newman Education Society generously contribute \$5,000 to ANA. ☐



When numismatist, collector, researcher and author Eric P. Newman turned 100 years old on May 28, 2018, the Ritterlinde Society members rallied to create and present a gold medal for this special occasion. Limited numbers of these medals were produced for sale to collectors in bronze and silver.



The American Numismatic Society also commissioned medals to celebrate Newman's 100th birthday. by Amy Kahn 2 40 x 3 44 in., bronze 198.2 gm
Also available in silver (.999 fine, 226.3 gm.)

AINA'S 2019 MEMBERSHIP MEDAL COMMEMORATES MAGEN DAVID ADOM (ISRAEL'S RED CROSS)



Brilliant uncirculated brass, 30mm, produced by The Highland Mint. Obverse designed by Mel Wacks and Paul Conner; reverse designed by Nathan Sobel.

Photo courtesy of Numismatic News.

All members of the American Israel Numismatic Association who pay their 2019 dues or are life members will receive a free membership medal commemorating the centennial of Magen David Adom (meaning Red Shield of David). A catalog of all AINA membership medals issued, beginning in 1973, can be viewed at www.theshekel.org/medal.php.

It is surprising to learn that the first appearance of Magen David Adom was not in Israel—or even in the Holy Land! The first use of Magen David Adom was during the Anglo Boer War in South Africa (1899-1902) when it was used by the Ambulance Corps founded by Ben Zion Aaron in

Johannesburg as a first aid corps to assist the Boer forces. Permission was given by President Paul Kruger of the South African Republic for the Star of David to be used as its insignia, rather than the conventional red cross.

The Magen David Adom organization was formed in the British Mandate of Palestine by nurse Karen Tenenbaum in 1930 as a volunteer association with a single branch in Tel Aviv. After opening branches in Jerusalem and Haifa, it was extended nationwide five years later, providing medical support to the public including not only Jews but Arabs (Muslim, Druze and Christian).

Continued



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1974. Privately issued silver medal, 39mm 24 gm



1974. Privately issued silver medal, 39mm 24 gm



2015. Privately issued bronze medal

EXTREMELY RARE JUDAean AND JUDAean- RELATED ROMAN COINS FEATURED IN GOLDBERG AUCTIONEERS NEW YORK SALE

Once every few years, an auction of Judaean material of the highest caliber is held, and this will be the case when the Palm Desert Shlomo Moussaieff Collections of over 150 extremely rare Judaean and Judaean-related Roman Coins will be pictured and auctioned in the New York Sale held by Goldbergs Auction from

January 8-10. The catalog and prices will serve as a guidebook to the popular field of Biblical Numismatics for many years. Goldberg's New York Sale catalog can be obtained by calling (310) 551-2646; it is regularly priced at \$25, but mention that you read about it in *The Shekel* and it is free to AIN members.



The Hunter and Goldberg indicate that this may be the first nation to ever feature an apparently rare Year Six shekel coin, which is shown above.



The shekel for Year Two (33/34 CE) of the Second Revolt was struck over a tetradrachm issued by the Roman Emperor Galba when he reigned for seven months from 68 to 69 CE (while the First Revolt was still in full swing). His right-facing profile is clear above (left). While virtually all of the silver coins produced by the Jews during the Second Revolt were struck over Roman coins, it must have given the minters great satisfaction to strike over this coin, in particular produced by the enemy of the Jews during their previous revolt against Rome.

Continued

In addition to rare shekels, half shekels, selas and zuzim of the First Revolt (66-70 CE) and Second Revolt (132-135 CE), the Palm Desert Collection in Goldberg's New York Sale, collectors will be especially interested in a modest number of extremely rare Judaean-related Roman coins. These coins are less often encountered at dealers and auctions because they are never found in quantity in hoards. Judaean coins were buried at the time of these wars for safekeeping, but there was never any reason for Romans to bury Judaean-related coins.

The earliest Judaean-related Roman coin is an extremely fine tetradrachm, with superb portraits of Cleopatra and her lover Mark Antony, that was issued in Akko.

The most comprehensive and well known Judaean-related Roman coin series is "Judaea Capta," consisting of bronze, silver and gold coins celebrating the Roman victory over Judaea in 70 CE. The vast majority of these coins carry the inscription JUDAEA CAPTA, JUDAEA AUGUSTI or JUDAEA, however some of the rarer varieties do not—including some of the coins in the Goldberg sale: a Vespasian sestertius with the hybrid inscription JUDAEA AUGUSTI, a Vespasian aureus inscribed DE JUDAEIS, minted at Lugdunum, c. 72 CE, and another aureus of Vespasian depicting two Jewish captives before triumphant Roman soldiers, horses, etc., with TRIUMP AUG in exergue.



Judaea Capta type sestertii generally have the inscription IUDAEA CAPTA or VICTORIA AUGUSTI, but this extremely rare hybrid features the strange legend IUDAEA AUGUST



Two gold coins from the Goldberg Sale. A Roman emperor with the inscription DIVI TRAIAN on the left; a palm tree with the inscription P ALBA on the right.

The singularly important Judaean-related Roman coin issued in between the two Jewish revolts against Rome features the Emperor Nerva (96-98 CE) and a palm tree

surrounded by the inscription FISCI JUDAICI CALUMNA SUBLATA (the abuses of the Jewish Tax are ended) and SC (Senatus Consulto — by consent of the Senate).



A very rare bronze sestertius FISCI JUDAICI CALUMNA SUBLATA on this reverse offered in the Palm Desert Collection has representations of the same event on both sides.

The event that might have ignited the Second Revolt (132-135 CE), the visit of Hadrian to Jerusalem in 131 CE — where he stated his plans to convert the Jewish Temple to a Roman one — is commemorated on two very rare bronze coins in the Goldberg Sale. On the first coin, a sestertius, Hadrian is greeted by a female (representing the

Roman province of Judaea) who hands the Emperor a dove, and he in turn is offering her an olive branch of peace, with three small Jewish figures in the background, surrounded by the inscription ADVENITU AUG JUDAEA and S.C. in exergue. The second coin, an "as" denomination, commemorates the same event but is even rarer as

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a type and denomination; it features Hadrian with an arm outstretched to a kneeling female representation

of Judaea, and three small Jews (one carrying olive branch) in the background.



Hadrian's ADVENTU AUG JUDAEA coin is a virtually unknown "as" denomination. Note that the name sestertius means "two and one half," referring to its nominal value of two and a half asses.

Beginners and advanced collectors of Biblical Coins will find lots ranging from small bronze leptons issued by Roman Prefects and Procurators of Judaea, estimated at under \$100

each, to an extremely rare Year 5 (70 CE) shekel of the First Revolt, that is expected to bring somewhere in the high five-figures. ☐

AINA HAS BEEN A MEMBER OF THE ANA FOR 50 YEARS



AINA Vice President Josh Prottas accepted the 50-year plaque from ANA President Gary Adkins at the World's Fair of Money ® Convention in Philadelphia in August.

THE MYSTICAL SOUND OF BIBLICAL BELLS

By Cantor Jonathan L. Friedmann, Ph.D.



Recreations of two American-Israeli Hall of Fame medals feature bells (trumot) on an afikoman (left) and a Torah breastplate (right), respectively, or medals issued for the Four Synagogues founded by Aviur Reis in 1987, and Rabbi Isaac Mayer Wise honored by Langone-David in 2002.

Religious systems rely on distinctions between sacred and profane. In the most basic meaning, sacred refers to anything connected with the divine realm or dedicated to a religious purpose, while profane encompasses everything else. Sacred things, like texts, locations, symbols, and times, are attended by prescriptions and prohibitions above and beyond those given to secular things.

In ancient Near Eastern societies, the sacred person was the priest. Membership in the priesthood was for the most part hereditary, and entailed ritual obligations far

exceeding those of regular folk. Yet, even with these familial and behavioral identifiers, the priest still looked like everyone else; he was as human as the least exalted man. To make his sacred status readily discernable, he donned an elaborate, eye-catching outfit that transcended the normal conventions of dress.

Exodus 28 devotes forty-three verses to describing the attire of Hebrew priests. The sacred vestments (*bigdei kodesh*) included a breastplate, ephod, robe, tunie, headdress, and sash—all crafted by artisans who were “wise at heart” and “filled with a spirit of wisdom.”

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(v. 3). Instructions were given concerning yarns, linens, cords, shoulder-pieces, mounted stones, braided chains, embroidery, and other ornaments, along with cloth

pomegranates and golden bells affixed to the hem of the robe. With the latter adornment, the priest was not only separated in appearance, but also in sound.



Golden bells of the Jewish high priest (drawing from the Temple Institute)

The dangling bells were a type of idiophone: percussion instruments that vibrate without the aid of strings or membranes. The term used in Exodus 28:33-34 (and again in Exod. 39:25-26) is *pa'amon*, from the verb *pa'am*, meaning "strike." *Pa'amonim* (pl.) enjoy an interpretive consensus in being translated as "bells." However, they are not mentioned outside of Exodus, and archaeologists have unearthed just ten bells dating to pre-Hellenistic Israel (and some of those may be imports rather than

indigenous products).

Extra-biblical sources help fill out the picture. Bells were a common feature of priestly costumes in the ancient world. For example, a statue of a high priest found in northwest Syria includes a row of bells near the hem of the robe. Plutarch (40-120 CE) links the bells on the Jewish high priest's robe to the Dionysian cult (*Quaestiones convivales*, 672a). The extra-canonical book of Sirach notes their pleasing tones (45:9), while Josephus calls the alteration of fringes and golden bells a "beautiful

Continued

"contrivance" (Ant. iii. 7.4). To this day, bells of similar construction are found among Siberian shamans, indigenous South Americans, and elsewhere.

In these settings, bells are not merely decorative or even strictly musical. Their primary purpose is apotropaic: scaring off evil spirits. According to Exodus 28:35, Aaron "shall wear [the bell-lined robe] while officiating, so that the sound of it is heard when he comes into the sanctuary before the Lord and when he goes out—that he may not die."

Demons in thresholds and liminal spaces are staples of mythology. The motif is present with Aaron, who was safe inside the holy place, but needed protection when entering and exiting. More specifically, the bells were thought to summon divine power to frighten off the hovering spirits. Josephus touches on this in comparing the golden bells to thunder and the pomegranates to lightning—signs of divine might (Ant. iii. 7.7). In later centuries, the bells were occasionally identified as objects for use in exorcisms.

More broadly, these beliefs exemplify the perceived magical-mystical power of sound. Unlike a physical or seeable object, sound

has no tangible shape or substance. It enters the invisible pathway of hearing and is processed through the mysterious channels of emotion. Consequently, sound is conceived as a line of communication with the equally invisible supernatural realm. It is the means by which holy people, like Hebrew priests, interact with the Holy.

This does not mean that pa'amonim, as a species of bells, were restricted to the sacred domain. A tiny bell found at Caesarea was used in jewelry, and an animal bell was uncovered at Masada. Similar bells were likely used elsewhere in Israelite society. There was nothing inherently holy about them: they dangled and chimed as bells should. Yet, when incorporated into the priestly garb, they were heard as a sacred soundtrack.

A bit of this associative potency remains in Jewish communities, where Torah scrolls are customarily dressed in mantles and bell-adorned breastplates and crowns. This "scroll-as-priest" imagery signals the transfer of authority from the sacred person to the sacred text. And, on a spiritual-psychological level, the jingling Torah bells act as a shield against negative energies. ☐

"FOR THE REDEMPTION OF ZION" COIN DISCOVERED IN CITY OF DAVID

A bronze coin from the fourth year of the Great Revolt was discovered at the archaeological sifting project at Emek Zurim National Park. The source of the soil is the excavations

led by the Antiquities Authority at the City of David National Park, supervised by archaeologist Eli Shukrun.



Coin found in the ground in Israel. Photography courtesy of City of David archive



*A much better example of same coin type courtesy of
The Handbook of Biblical Numismatics.*

Continued

The coin, minted by Jews in the year 69 CE, right before the destruction of the Second Temple, features the words “For the Redemption of Zion” in ancient Hebrew script, with an image of a goblet under the inscription.

On the back side of the coin is an image of the Four Species and the words “Year Four” – representing the fourth year of the Jewish rebellion against the Romans. Just a short time afterward, in the year 70 CE, the revolt was subdued and the Second Temple destroyed.

“The Jews minted coins throughout the entire period of the revolt, but in the fourth year of the five-year rebellion, we see that instead of the words ‘Freedom for Zion,’ the coins were minted with the words ‘For the Redemption of Zion.’ The difference between freedom and redemption expresses the change that took place, both in their mindset and in reality, at that time,” explains archaeologist Eli Shukrun. “Coins that were minted in the second and third years of the revolt are plentiful and easier to find, but coins from the fourth year are much rarer.”

The coins were discovered as part of the “Archaeological Experience” activity offered to the general public at the sifting project run by the City of David at Emek Zurim National Park. The activity invites

participants, children and adults alike, to come to Emek Zurim and be archaeologists for the day. They sift through artifact-rich soil from excavations held by the Antiquities Authority at the City of David and throughout ancient Jerusalem.

The coin was found in soil extracted from the drainage canal at City of David National Park, which passed underneath Jerusalem’s main street at the end of the Second Temple period. According to the writings of Josephus Flavius, and based on archaeological evidence, the last remaining Jewish rebels hid from the Romans in this drainage canal.

“It is possible that this coin was in the pocket of one of the residents of Jerusalem who hid from the Romans in the tunnels underneath the city streets,” Shukrun says, “or perhaps it rolled into the drainage canal, dropped from the hand of someone walking down the streets of Jerusalem over 2,000 years ago.”

The rare finding was discovered at an incredible time – just as we begin to commemorate the Three Weeks, which start on the fast of the 17th of Tammuz, the date when Jerusalem’s walls were breached, and continue until the fast of the 9th of Av, the date that the First and Second Temples were destroyed. ☉

Source: www.cityofdavid.org.il

EXCITING NEW EINSTEIN MEDAL BY EWA OLSZEWSKA-BORYS

Polish medalist Ewa Olszewska-Borys graduated in sculpture from the Warsaw Academy of Fine Arts and in medal engraving from the Ecole des Beaux - Arts in Paris. She

received the Włodzimiers Pietrzak Artistic Award (Warsaw, 1989) and the J. Sanford Saltus Award for Signal Achievements in the Arts of the Medal (New York, 1993). ☐



A.I.N.A. MarketPlace



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For more information about P.A.N., contact the Executive Director, Mark A. Hall, at 215-355-1111 or e-mail mark@panum.org. Visit our website at www.panum.org.

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POSTCARDS from the HOLY LAND



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by Beulah W. White

Society of Israel Philatelists, Inc.

Dr. Beulah W. White

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The Society of Israel Philatelists is a historic, twice century-old educational organization dedicated to the study and collecting of all philatelic material related to the Holy Land.

The journal, *The Israel Philatelist*, is published bi-monthly.

Coins of the Holy Land

The Abraham and Marian Soffer Collection

Volume I



Coins of the Holy Land:

The Abraham and Marian
Soffer Collection at the
American Numismatic Society
and the Israel Museum

American
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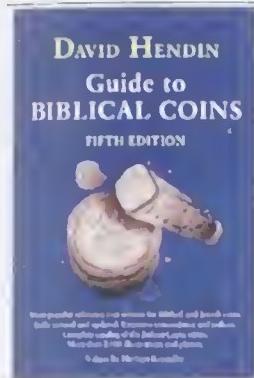
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The Abraham and Marian Soffer collection consists of 4,000 coins and related objects produced by the people who inhabited the Holy Land from the Persian period in the 5th and 4th centuries BC through the Crusader Kingdom in the 13th century of the modern era. Assembled over more than 30 years, the collection contains gold, silver, and bronze coins of the Persians, Greeks, Samaritans, Jews, Nabataeans, Romans, Byzantines, Arabs, and Crusaders.

The book was written by Yairov Meller with Gabriela Bijovsky and Wolfgang Fischer Bosserl, and edited by David Herdm and Andrew Meadows.

For more information or to order your copy of
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In 1984, Rabbi David Baron commissioned Alex Shagin to design a 38 mm. Remember the Eleven medal for the 12th anniversary of the murder of eleven Israeli athletes at the 1972 Munich Olympics. A reference to "11" in the bible is quoted: "And [Jo-seph] again dreamed another dream, and he related it to his brothers, and he said, 'Behold, I have dreamed another dream, and behold, the sun, the moon, and eleven stars were prostrating themselves to me'" (Genesis 37:9). The design features 11 stars and the Hebrew word for "stars."

Sadly, eleven Jewish Shabbat worshippers were massacred in Pittsburgh's Tree of Life Synagogue on October 27, 2018. We remember the names of the victims:

Joyce Lemberg, 75; Richard Gottfried, 65; Rose Mallinger, 97; Jerry Rabinowitz, 66; Cecil Rosenthal, 59 and brother David Rosenthal, 54; Bernice Simon, 84 and husband Sylvan Simon, 86; Daniel Stein, 71; Melvin Wax, 88; and Irving Younger, 69. ז"ה

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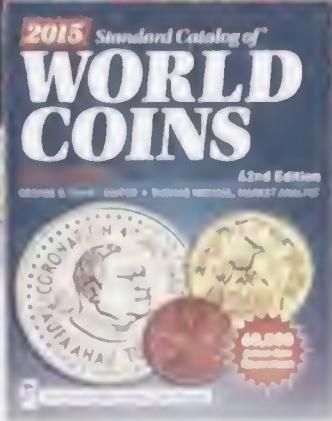
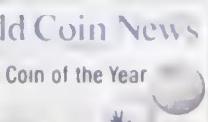
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Bar Kochba Revolt (AD 132-135)
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